Home Mission Herald.

OUR MOTTO, "NORTH AMERICA FOR CHRIST."

VOL. XLII. NEW YORK, 150 NASSAU STREET, JANUARY, 1874. No. 1

Home Mission Herald.

NEW YORK, ... JANUARY, 1874.

ALL communications for the American Baptist Home Mission Society should be sent to the American Baptist Home Mission Rooms, No. 150 NASSAU STREET, NEW YORK CITY.

Address,

REV. JAY S. BACKUS,
REV. JAMES B. SIMMONS, } *Corresponding Secretaries.*
REV. E. R. L. TAYLOR,

J. B. HOYT, ESQ., Treasurer.

Care of J. M. WHITEHEAD, Assistant Treasurer, No. 150 NASSAU STREET, NEW YORK.

Our Debt is $40,000; and still the cry comes for help. Appeals are now reaching the Home Mission rooms from all points of the compass.

Never were our funds so low, or our opportunities to do good so great.

The Germans plead; the Mexicans plead; the Freedmen plead; the French Roman Catholics plead; our own American people, north, south, east and west, plead; and all for *help*, HELP, to extend the gospel of Christ to the perishing around them.

J. B. S.

Revivals.

"LET your hearts be much set on revivals of religion. Never forget that the churches were planted in the spirit of revivals; that they have hitherto existed and prospered by revivals; and that if they are to exist and prosper in time to come, it must be by the same cause which has from the first been their glory and defence.

"JOEL HAWES, D.D."

A Cheering Note.

"DEAR BRO.:—I have just read your HOME MISSION HERALD for December, and its brief, stirring, pathetic paragraphs have moved my heart. Our missionaries must not want for the means of support while they give themselves for the cause of Christ.

"I am but a student myself, yet I can be one of that 8,000, and send my $5, with my prayers for the cause.

"Yours in the Gospel,

"ROCHESTER."

N.B.—Let the $5 pour in! **8,000** such noble-hearted men as this student would put us out of debt. It speaks well for our seminaries and universities when men of this spirit abound in their halls

J. B. S.

LELAND UNIVERSITY, NEW ORLEANS, LA.
Rev. S. B. Gregory, President.

THE above is an exact picture of the new Leland building, except that the tower is not yet on. The school has entered the new edifice, and is hard at work. We signalize this triumph by reproducing the above picture.

Brother Holbrook Chamberlain, who has so heartily co-operated with our Board in founding this school, and to whom the greatest credit is due, writes thus:

"We have as nice a lecture-room as you could wish for. It would be difficult to find anything better."

At the same time, sorely, most *sorely* does this school need further help, even till the building has every room within its walls *finished*, and *furnished*, and *filled with Christian students, preparing to preach Christ in this land and in Africa.*

Having taken hold of this enterprise we must *hold on*, and *work on industriously, patiently, resolutely*, and with *cheerful courage.*

The following facts will illustrate the nature and wants of this great south-western field:

The majority of the people of Louisiana are colored. The majority of the State Legislature are colored. The Lieutenant-Governor who presides over the Senate is a full African. The Chaplain of the Senate is a black man. So is the Chaplain of the House. So is the Superintendent of Public Instruction. Many of the police are colored men. And these people, so rapidly and numerously filling places of trust, need more than any other earthly thing, a well-trained ministry of their own race to guide them.

Besides this, there are thirty-three Roman Catholic Churches in New Orleans, while there are only about thirteen Baptist Churches, two of whites and eleven colored! Is that as it should be?

Add to this the fact that Louisiana has a population of 364,000 freedmen; Texas, 253,000; Mississippi, 444,000; and Alabama, 475,000; making a total of **1,536,000.**

Then remember that this is the only freedmen ministerial school the Baptists have for these four great States, and it will be seen that the destitution is simply appalling!

Friends who desire to help this particular school can send offerings to the Home Mission Treasurer, J. B. Hoyt, Esq., Room 13, No. 150, Nassau street, New York City, or to H. Chamberlain, treasurer of Leland University, Carrollton, Louisiana.

NOTE—Carrollton is a choice suburb of New Orleans, where the site for the Leland school was wisely selected.

To Pastors. Dear Brethren, *all!* **without you, we Secretaries are nothing!**

You will surely help us in this great work of trying to take possession of North America for Christ.

We cannot praise too heartily those faithful ministers of Jesus who preach and pray, and give and teach their people to pray, and give more and more liberally for Home Missions.

J. B. S.

Personal, or a Word to Friends.

ON the 10th of July last the Lord bid me, "*Come apart into a desert place and rest awhile.*"

Not able to understand him at first, I was greatly troubled. I had sent forward appointments over a distance of near two thousand miles, to meet missionaries and different brethren, to preach in distant cities and places and at the dedication of different meeting-houses. I had already met my engagements over the first thousand miles and how could I now think of turning aside to "rest awhile," or fail to meet further engagements. "Not so, Lord."

But He who, on a former occasion, had said unto the Apostles: "Come ye yourselves apart into a desert place and rest awhile," when there were many coming and going, and they had no leisure so much as to eat, had spoken to me. His voice was silent but *powerful.* In an instant my voice failed me, and my *right hand forgot its cunning.* I could neither preach nor write. I obeyed from necessity and, I hope, from the heart.

Since that time friends have failed to find me, and correspondents have failed to reach me at the Rooms. By order of the Lord, I have been on the retired list.

I am now resting in a desert place (Slaterville, Tompkins Co., New York) where, by the use of the magnetic waters, my right hand is fast remembering its cunning, and my voice so far restored that on two Sabbath days since here I have entered a house of God, declaring that this Jesus whom I preach is Christ.

I ask all who love the gospel and desire to have it preached to others, to pray with me that I may be fully restored and *more than ever consecrated* for such service as shall best please the Lord.

Also that every one shall *pray* more and *give* more for Home Missions. Every part of the work is important; and the education of Freedmen and Chinese by no means the least important. May God *stir* every heart to pray and *move* every hand to give for the support of our entire Home Mission work.

JAY S. BACKUS.

DEAR BRO. SIMMONS: The HOME MISSION HERALD is "just splendid." I send some names and cash for it.

In Good Time. Let all subscriptions for our monthly sheet, the HOME MISSION HERALD, be promptly renewed, that we may know how many to print.

Price **$15** for **100** copies per year, sent in a package; **$7 50** for **50** copies; **$3 75** for **25** copies, and at the same rate for any number **in packages**. Single subscription **20 cts.** a year Terms cash in advance. Postage payable at office where delivered.

Ought We to be in Debt?

"IN DEBT!!" "These words," says the *Standard*, "head a paragraph in the HOME MISSION HERALD. The paragraph bears a well-known signature, 'J. B. S.,' and announces the fact that the Baptist Home Mission Society is seriously in debt. The writer asks, 'How can we help it, if we meet one in ten of the piteous appeals that comes to us?'"

To this the *Standard* exclaims: "Sure enough!" and then adds:

"Perhaps some one says, 'Refuse them then.' Ah, but do you know what it is to 'refuse' in these cases? Do we organize missionary societies that they may *refuse* applications, or that they may *grant* them? Shall we invite the needy from fields 'far out upon the prairie,' or deep in the mountains, to come to the door of our Society, and then shut that door in their face? Do you realise what children's bread may depend upon the answer given?—what heart and hope in faithful toilers who have risked all things for Jesus and his cause?

"Brethren, you shut up your Home Mission Secretaries and Board to a dilemma of two impossible things. It is impossible, in very many cases, to refuse; it is impossible, without money, to make the grant. How should we ourselves like to be impaled on one or other of such a pair of horns as this!"

NOTE.—We thank the *Standard* for these just and faithful words.

J. S. B.

Where to Look. A district secretary writes:

"Things are wearing a worse aspect on this field than usual. We must look to the mighty God of Jacob for help!"

"GONE BEFORE."—An excellent Christian lady, and a fast friend of the American Baptist Home Missionary Society, has gone to her reward in the death of Mrs. Mial Davis, of Burlington, Vt.

"She is not lost, but gone before!"

What sister will take her place in behalf of Home Missions, in the Burlington Church?

J. B. S.

Cheering Responses.

SEVERAL of our hard-working and self sacrificing missionaries have sent us personal pledges and also promises of help from their people towards reducing our $40,000 debt.

One of these noble-hearted men in a Southern State, says:

"DEAR BRO. SIMMONS: I read your appeal over and over, till I have resolved, as poor as my congregation is, and much in debt as we are, and hard as it is to raise money now, that I will make the effort to raise my hundred dollars for your debt by March 1st, 1874."

For Bro. J. B. Bristow and his people in West Virginia to do this at this time, is more than it would be for a single church we could name to pay the whole $40,000!!

J. B. S.

"The Disciples Forsook Him."

WHO can tell the times or number the ways that the dear Lord Jesus has been forsaken by His disciples?—or what one of all His disciples can say he has never at any time or in any way forsaken his Lord?

It was at a very trying time that "*All the disciples forsook Him and fled*," but the more trying, the more painful to Him, and the more shameful and dangerous for them. Many have been the trying times for His churches, for His ministers, and for His evangelizing or mission work, when His disciples have failed Him, and He has been left to suffer without their sympathy and support. Such times are now upon us, and the Master's cause is forsaken by those who should be its supporters, or who, in His name, or in His spirit, should make special and speedy efforts and support His missionaries, ministers, and needy disciples. Inasmuch as help is given to the least of these, it is given to Him. Inasmuch as it is withheld from them, it is withheld from Him. Much as Jesus has been forsaken by His disciples, not one of all His disciples, whether Jew or Gentile, educated or ignorant, rich or poor, black or white, was ever forsaken by Him. O if He were to forsake us and flee from us! If He were to fail us in death, and desert us at the day of judgment! But fear not, O disciple of Christ, if really such thou art, He will never leave thee nor forsake thee. Believe it and rejoice always, but do not fail Him and leave Him to want in His devoted missionaries and their families during the present winter.

R.

"She hath Done what she could."

IF there are 18,000 Baptist churches in America, *and each of these will do what she can* during the coming year of 1874, who can estimate results.

If 1,800, or only one in ten of the 18,000 churches will begin with the year and do what they can, they will accomplish far more during the year 1874 than has been done by the 18,000 churches in 1873.

O that pastors and churches did but appreciate their opportunities and know their power to do all things through Christ, who is ever present to strengthen them! They are not straitened in him, but in their own unbelief. *He cannot do many mighty works because of unbelief.* If the Swede Baptist Church in Minneapolis, in which there is not a member whose income is greater than the wages of a good mechanic, could raise and pay in one year to purchase a lot, build a meeting-house, and support the gospel, a sum equal to $62.50 for each member, including men, women, and children, what may not other churches do if disposed?

If the Baptist Church in Binghamton, N.Y., after halting and hesitating between life and death for many years, could rise and build one of the most spacious, beautiful, convenient, best furnished, and now best-filled houses in the State, at an expense of more than one hundred thousand dollars, why cannot a thousand other hesitating, worldly churches, with houses going to decay, sextons half-starved, and pastors not half supported, or leaving for want of support, do something worthy of their name and place. Only in this way can they save their children, who are fast slipping away to better houses and to more enterprising congregations.

As churches can do great and good things for themselves, so they can do great and good things for Home Missions, and for Foreign Missions. If Jesus is to be obeyed, and *the Gospel is to be preached to every creature*, then pastors and people have yet to begin the work in earnest. What are a few hundred missionaries for this Continent, with its millions from other lands and of other languages?

What are a few hundred students towards supplying millions of colored people with even a half-educated ministry? Let every church—let each member in every church—do what he can, and influence his friends to do what they can, for the Lord Christ. Begin now. *It is high time to awake out of sleep.* The *Master* has come and *calleth for thee.* It will do His eyes good to see you casting what you can into His treasury.

J. S. B.

"I READ the December HOME MISSION HERALD with profound interest. W.

ONE of our enterprising district secretaries, says:

"*What is needed is to get a live Christian in each church to raise money for a package of the* HOME MISSION HERALD, *and every year see to renewing.*"

Exactly so. Will pastors help forward this cause by doing just that thing?

A MISSIONARY in the South orders two packages of the HOME MISSION HERALD, and says: "That little sheet is an indispensable help to a pastor in educating churches in benevolence."

A Church without a college to educate its ministry has no future.—*Gaucasi.*

NOTE.—The Colored Churches in the South are provided for in our thriving Home Mission Institutes. They should sustain these Schools heartily.

J. B. S.

A College is a standing war upon ignorance.—*Pres. Robinson of Brown University.*

NOTE.—Very true. And our Institutes in the South are a standing war upon ignorance among the Freedmen.

J. B. S.

THE CHURCH BIBLE SCHOOL.

STANDING EDITORIAL RESOLUTIONS.

Resolved,—That there is no argument, either in Scripture or reason, for gathering **children** into classes and teaching them God's Word which does not apply with equal force to **adults**.

Resolved,—That every class ought to be taught the Christian duty of benevolence in the giving of money, and that the gathering of missionary offerings from these classes, from Sabbath to Sabbath, **including gifts for the American Baptist Mission Society!** ought to be the order of the day, all over the land. Text Prov. iii. 9, 10.

Bible Schools at the Pope's Door.

"12 VICOLO D'ALIBERT, ROME,
" ITALY, *Nov. 4th*, 1873.

"DEAR BRO. SIMMONS:—My Bible Schools are moving on well. For Italy, they are second to no evangelizing agency. I thank you for what you have said, written, and *done* in such a work. By Bible Schools I do not simply mean Sunday Schools, but all schools, day or night, where the Bible permeates the whole and is the great object of the teaching. Last night at the Bible School, 80 men and women were present. Each was furnished with a New Testament. To see so many just here by the Vatican and Inquisition with the "open Bible" in their hands reading, asking questions, and listening to Father Grassi (a brave and learned convert from Romanism!), who five days ago stood before the Inquisitors, was a most impressive illustration of the progress of truth.

"You know what it is to have soul, brain, and body taxed from dawn till late at night, and often in the wakeful or sleepless hours of night, so I need not apologise for not writing sooner. When I read the report of your work last year, I was filled with grateful wonder, and felt that it would be such a privilege to be with you in it. But I turn to poor Catholic-cursed Italy and adopt your form of motto, and say: '*Italy for Jesus.*'

"O how I wish you would just run over here and rest and cheer us. If you can, please drop me a line, and send me what you publish. Farewell,

" Yours affectionately,
" W. C. VAN METER."

NOBODY ever pretended that Universal Suffrage at the South would be either a safe or a desirable experiment, unaccompanied by Universal Education.—*New York Tribune.*

Ten Thousand Dollars Salary. Rev. J. T. Duryea has recently been called to a Presbyterian Church in New York City on a salary of eight thousand dollars, with an additional allowance of two thousand dollars for house rent. Rev. Dr. John Hall also gets $10,000 a year.

NOTE.—One of our Baptist pastors in New York city has paid as high as two thousand two hundred ($2,200) rent for the use of an unfurnished house for one year. This gives an idea of the expensiveness of living in this great city. Several of our Baptist pastors in New York and Brooklyn get six thousand a year, and perquisites, such as marriage fees and presents. As compared with what Presbyterians and Episcopalians give their pastors the salaries of our Baptist pastors are moderate.

THE FREEDMEN SCHOOLS.

Beecher on Freedmen.

HENRY WARD BEECHER spoke as follows a few weeks ago in a public address:

The work of educating and thereby elevating the poor freedmen of the South is imperative. It must be done. We must labor for this from motives of benevolence or not, but we must do the work.

Suppose we allow the element of selfishness to influence our action? The peace and order of the nation demand that every man shall be educated.

Men build stately mansions, and spend fortunes in fitting them up. Everything unseemly is tucked away out of sight. The onions are put in the cellar, and the potatoes, and the old furniture, and the rags—everything that is not in keeping with the nice order, the graceful and beautiful adornments of the parlor. After a while, the rubbish down below begins to decay. What do we care? Everything up-stairs is in apple-pie order, everything neat and clean, and pleasant to all the senses. By-and-by something is the matter up-stairs. The doctor comes. What's wrong here? The old man who owns this gorgeously furnished house is sick. In a few days the wife is down, and then the sons and the daughters are taken, and the house is turned into a hospital. The doctor diagnoses, and deliberates, and doubts, and at last discovers the source of the disease. The decay in the cellar has poisoned the air, the miasma has been coming up through every crack and crevice, and in the parlor and the cosy sleeping-rooms there is not one pure breath of air. The atmosphere is thoroughly impregnated with the noxious, poisonous exhalations from the cellar, and every breath is disease.

Now, we are living up-stairs. Down cellar is the accumulation of rubbish that threatens to breed pestilence up-stairs, and I tell you the cellar is more than a match for the parlor. The health of the upper stratum of society depends upon that of the lower. If you do not keep the cellars in a wholesome condition, they will be sure to breed disease that will sooner or later work its way up to you. We are too ready to shout down to the poor, "We can't take care of you," and all the while we are nourishing and comforting, and aiding those who are in no pressing need. Why, it is like polishing the boot that already shines like a mirror.

Now, the poor freedmen are to have what we have. Not the straw, not the chaff, but the wheat—not the wheat as it is gathered from the threshing floor, but as it comes from the miller, and as it comes from the hands of the cook, in the shape of bread. We are not merely to teach them the A, B, C of the primer. We are to make them strong, versatile, ingenious, rising up to the full measure of the ability God has given them. We are to take them the ripest and best fruits, and they are to start, not where our fathers did generations ago, but just where we are now. We don't expect the city missionary to establish himself in a dirty room because the people who surround him are better used to filth than to cleanliness. We don't want the mission to come into life in that way. We want it surrounded with comfort and order and neatness, and an atmosphere of purity.

So deeply am I interested in this subject, so important do I deem the improvement of the colored race, that I do not hesitate to give it as my deliberate conviction that it would not be impolitic, or unsafe, or extravagant for the nation to expend all its funds in the education of the negroes. For the interest of the South, as being the interest of all the States, there can be no better thing to do than to lay the foundation for a universal educational system for the former slaves. In regard to the slaves themselves—no, not slaves, thank God, that word is dead—we owe it to them in a thousand ways. I can never think without a sort of sympathetic pride of their conduct since the beginning of the war. When the strife began, they knew that it was a struggle in which their liberty was at stake. They were perfectly free, to all intents and purposes, to make trouble in their several communities. But in the whole history of the war you read of no instance where the white men were obliged to stay away from the front to keep the negroes in order. They committed no outrages; they neither burned nor killed; they only stood at their posts and waited, pa-

tiently for the end. Can you show me a parallel case in history? They have the appetite for knowledge, and see what they are doing to gain it.

NOTE. Yes. See in the very next paragraph.

$70 a piece. Excellent!

REV. D. W. PHILLIPS, Principal of our school for educating Freedmen, at Nashville, Tenn., writes that fifteen of his students earned an average of $70 a piece, over and above all expenses, during their last vacation.

Excellent! This coincides with the views of our treasurer, Bro. J. B. Hoyt, printed in the November HERALD, viz., that as the freedmen were formally trained to habits of *industry* and *economy*, it only becomes necessary now to give them *mental* and *moral* culture, and prosperity awaits them.

We are glad that Bro. Phillips teaches his students how to *earn* money, and how to *save* it. Such men, all other things being equal, make the best ministers. When Paul had earned $70, at tent-making, there can be no doubt that he took good care of it, and expended it very prudently.

The fifteen students above-named, can of course pay their own way hereafter. Let us now take by the hand others who stand at the foot of the hill and who can neither read a word, or write their own names. Fifty dollars supports one such for a year. J. B. S.

Fifty Dollars supports a colored student for the ministry for one year.

A "Young Christ."

SEVERAL of the freedmen students of our Richmond Institute taught school, and at the same time preached the gospel during their last vacation. One of them held a protracted meeting at his school-house, and about sixty were converted. On one sabbath-day this student-preacher baptized thirty-seven!

A fellow-student, writing of the one referred to above, says:

"He is very much liked both by white and colored people as a man, teacher and preacher. They almost make a "young Christ" of him; that is the expression of some of them. The people are regretting that we cannot stay all the time. They are very kind to us. It seems as though nothing is too good for us!"

AN INDUSTRIAL SCHOOL.

"I take the Students and ——"

[THE following letter was written to a brother, residing far away from the rooms, and with not the remotest thought of its ever appearing in print. But we are allowed to give it to our readers, and we are sure they will thank us:]

"DEAR BROTHER,—My business experience proves to be of great value to me, and to the freedmen; specially in carrying on this farm of the Benedict Institute.

"For example, when I break a plow and cannot find the piece at the store where the plow was bought to mend it with, I go to a foundry and have several cast like it, so as to have at least two or three on hand in case of another break. In this way I teach the freedmen how to do business, how to mend tools, and how to meet an emergency.

"I get the best cultivators, the best hay cutters, and such like; and so in time induce the freedmen to throw away their worthless tools for better. They use an old plow that reminds one of the plow used by the children of Israel when they were in bondage! The best tools advertize themselves, and also the school.

"If a building stands where I do not want it to stand, I take the students and move it on rollers, thus showing them how to do this kind of work without tearing down the building and moving it piecemeal.

"If I have some fence to build, I take the students, and they make the rails and build the fence.

"I take the students and trim the trees in the park. We sweep up the leaves, bring them in, pile them up, and make a compost heap of them for enriching. I give to a student, with the approbation of the Home Mission Board, his living, schooling, and clothes, for working the farm, and, in time, he helps me to take charge of it.

"I take the students and paint the house. I take the students and make such alterations in the house as are necessary to make it convenient for a school.

"I take the students and repair the brick work and plastering, and whitewash the fence, and plaster new walls in the house, and rebuild an arch for a kettle.

"I take the students and make a garden for them to raise vegetables for themselves. And, in short, if there is anything needed to be done, I take the students and do it, or have it done. And all this while the school is going on, teaching all day, hearing fourteen (14) and fifteen (15) recitations a day, besides a general lecture on some portion of the Bible. This term it is Paul's Epistle to the Galatians. One of these recitations is in Systematic Theology; another in Sacred Geography. And in addition, during term time, I lecture at a prayer meeting on both Saturday and Sunday evenings. Sometimes I preach once or twice on the Sabbath. This year I attended three Associations.

"You may judge by this how much time I get to run round and write letters, and do general visiting, besides reading the papers enough to keep abreast of the times. My health is good, and my soul is in the hands of God willingly.

"Columbia, S. C. "TIMOTHY S. DODGE."

NOTE.—This *industrial* feature makes our Freedmen Theological Schools very popular with liberal givers. I do not know of a man or woman who gives to this Freedmen School work of the Society who is not a great believer in the doctrine and practice of *Self-help. Not a cent for the shiftless!*

J. B. S.

They are with Us.

No heartier words have been uttered in favor of educating freedmen preachers, than by some of our Southern Baptist brethren. Our schools are winning golden opinions. Our teachers are not only respected, but praised for their patient and benevolent industry, and loved for their truly Christian spirit. We rejoice also to add that they are loved for their work's sake. The better class of Southern Baptists are with us already.

Rev. Dr. J. R. Kendrick, speaking of a visit made by himself to Bro. Corey's school in Richmond, says: "Under the broad canopy of heaven, there is no more important work than that in which he is engaged."

NOTE. The same is true of *all* our teachers who are engaged in training freedmen preachers and teachers.

A Southerner teaching Freedmen.

DR. WARREN RANDOLPH, writing to the National Baptist, says:

"Among the most pleasant memories I shall have of Augusta, Ga., will be my visit to the 'Augusta Institute,' the Home Mission School for Freedmen. I found Rev. Joseph T. Robert, D.D., hard at work at his post. Dr. Robert is a South Carolinian by birth. He graduated at Brown University, and also studied the natural sciences at Yale College. He has had an honorable career as pastor and teacher, both North and South, and is now doing a work of which any man might be proud. Originally a slave-owner, he accepts, unreservedly, the decree of providence that the colored race is to be free, and is, by self-denying and devoted labors, proving himself one of their foremost and truest friends. He has already sent out from the Institute several men of mark, and is now surrounded by a band of earnest workers. It is surprising to see how eager is their desire for knowledge. After I had, at Dr. Robert's request, given them a lecture on my observations in the Holy Land, they plied me with questions, till they kept me on the floor about two hours and a half."

Shall the Work Cease?

REV. A. P. MASON, D. D., writes thus:

Wayland Seminary, at Washington, D. C., was established in 1865 by our Home Mission Society for the education of colored preachers and teachers. It has done a great work, though laboring under embarrassments. The building is a low barn of a place, overcrowded and unfit for a school. Brother King, the Principal, has been compelled to turn away a large number of Freedmen preachers and young men having the ministry in view, because there was no room for them. He says in one letter:—"I cannot admit half the students who would enter the next class." *Seven* were rejected in one week. Under these circumstances the Board of the Home Mission Society felt called upon to put up a new and commodious building. The ground has been secured and paid for, and the building commenced. But now, the money is exhausted, and the work must cease, unless funds are speedily supplied.

Shall this work "stop for want of funds?" Must those anxiously waiting for admittance to the school be turned away? The Roman Catholic priests are watching their opportunity to welcome these men into *their* schools. Shall they go there? Must these men,—our brethren, and Christ's ministers, be left to fall into the meshes of Romanism because we provided no room for them in our schools? God forbid! What brother, what sister but says, *let us make room for them?* Who but has a dime, or a dollar, or fifty dollars, for Wayland Seminary

building? Send offerings to A. P. Mason, 59 Washington street, Boston, Mass.

NOTE.—On Dec. 2d, Professor Storum wrote to the rooms thus:

"The Wayland building was topped out yesterday, I should think it might be covered in by Christmas. We shall need several thousand dollars to complete the building, and the appeal ought to be made at once. We had eight applicants recently, but no accommodations. This is a frequent occurrence; several are refused every week."

Rev. M. Stone, D. D.

THE *Journal and Messenger* says:

Rev. Dr. Marsena Stone has gone South to lecture to Freedmen preparing for the ministry or teaching, and to perform other labor as Providence may direct. He labors under the auspices of the Home Mission Society. He has labored for many years in Ohio, filling two or more pulpits, which rank with the most important in the State. He was for some time the principal of the Young Ladies' Seminary at Granvillle, and the principal instructor of special classes studying theology in Denison University.

His labors in these positions gave him a reputation as one of the strongest thinkers and ripest scholars in the denomination. His counsel was eagerly sought by and had weight with his associates in the Board of Trustees of Denison University, and in that of the Ohio State Convention. He bears with him the love and highest esteem of his brethren.

The *Western Recorder*, that excellent Baptist paper of Louisville, Ky., adds:

Dr. Stone was in this city about a week, during which time he preached two sermons in the East Church, and delivered not less than a score of lectures on theology and Christian duty to the colored people. By his quiet, unobtrusive and noble bearing, as well as by his very simple and lucid sermons and lectures, he has won the hearts of our brethren, both white and colored, and left very salutary impressions in the community.

Ohio Approves of Dr. Stone's Work.

"DEAR BRO. SIMMONS.—Your stirring letter was received. I am using it in making my appeals for money. Such messages tell.

"Dr. Marsena Stone's appointment to the work of holding Freedmen's Institutes is highly approved by the brethren in this State.

"The work must go on.

"S. B. PAGE, *Dist. Secy.*"

"Cleveland, Ohio."

A Word from Raleigh.

"DEAR BRO. SIMMONS: Arrived here last night and found the school in a flourishing condition. Most all of the old students are back. The roof is already on the Estey Building. I feel amply rewarded for the hard work that I have done to carry forward this noble enterprise.

"Very truly yours,

"H. M. TUPPER,

"*Miss'y. Teacher.*

"RALEIGH, N. C., Dec. 2, 1873."

NOTE.—Bro. Tupper proposes to go out again in January with his band of sweet singers. Let all receive him and help him. He leaves his school in skilful hands. The work of teaching and of building and of endowing must all go forward. On Bro. Tupper's first trip of four or five months, he cleared about three thousand six hundred dollars with his singers.

Thoroughness and Self-Reliance.

REV. E. H. GRAY, D.D., says of Mrs. M. A. T. Richards, who fell asleep in Jesus, July 15th, 1873:

"She was a lady of superior culture, having no patience with superficial adornings, either in mind or body. Even in childhood, she developed strongly in all her undertakings the principle of *thoroughness*. She made it a point to master all the works of science and literature which were embraced in her course of study.

Mrs. Richards also possessed, in a remarkable degree, the spirit of *self-reliance*. In her youth she learned to rely upon herself; and among her first duties, she sought to acquire those qualifications which would fit her for any emergency in life, and which should insure success in any calling upon which she might properly enter.

It may be very beautiful and poetic to dream and talk about the ivy, whose delicate tendrils gracefully cling for support to the majestic oak and lofty crag; but if at any time the lightning shall rend the crag or smite the oak, then what is left to the ivy but to be swept to the ground and trail in the dust? Mrs. Richards was not of the ivy class of persons. Her life was not left to the sport of chance, like the thistle-down dancing on the breeze, hither, thither—the freak of every wind that blows. She had a purpose and an aim in life, and successfully did she reach it; she had a mission to fulfil, and nobly did she accomplish it; a work to do, and grandly did she do it.

But the crowning excellence of Mrs. Richards' character was her earnest and devoted piety. Indeed, the crowning excellence of the female character is *always* piety. No qualities, however desirable and lovely, can supply the absence of the Christian graces."

NOTE.—This excellent Christian lady left in her will, five hundred dollars for the School now known as *Wayland Seminary*. She was the wife of an esteemed brother, Z. Richards, Esq., of Washington, D.C. Let the Freedwomen of the South seek to be like her.

The Three "Bears" of the New Testament.

THINKING of the "two she bears" of the Old Testament, which tare forty and two children, because they mocked one of God's prophets, (2 Kings ii. 23, 24), I was reminded that there are "bears" also mentioned in the New Testament!

Now, I cannot tell how it is with the brethren generally; but for myself, I find that the unreasonableness, the forgetfulness, the querulousness and the trespasses of my fellow men make it necessary for me to take these New Testament "bears" around with me pretty much all the time, and wherever I go.

"Bear" number 1 is mentioned in Gal. vi. 2. "**Bear**" ye one another's burdens, and so fulfil the law of Christ."

"Bear" number 2 is mentioned in Eph. iv. 2. "With all lowliness and meekness, with long-suffering, For-'**bear**'-ing one another in love."

"Bear" number 3 is mentioned in Col. iii. 13. "For-'**bear**'-ing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

These "bears," when in such temper as to do duty, have great power to defend and protect, and are worth a great deal more to a man than the "two she bears" were to the prophet.

OLD HUNDRED.

A Difficulty Overcome.

A MIDDLE-aged Christian man with only little education or culture, but with very good common sense, and especially with a faith remarkable for both simplicity and strength, was speaking of his experience in leaving off the use of tobacco. He had become convinced that it was sinful for him to use it, and also injurious to his health, so he at once and wholly abandoned it. A lady present inquired: "But did it not cost you a great struggle?"

He replied: "Indeed it did, till I looked straight up to the Lord to take away the hanker. *He* did it, ma'am. I had only one temptation after that. I met a man smoking, and I wanted to smoke myself, but I thank the good Lord that he kept me from it, and he has kept me ever since, almost two years."

A MAN AND A HORSE BOTH IMPROVED IN ANSWER TO PRAYER.

The same man who was helped about the tobacco went on to say:

"I want to tell you about a bad horse that belonged to a team that I drove to the city for several weeks. His last driver couldn't get along with him anyhow. He was always making trouble. I dreaded him. I could always get along with a bad yoke of oxen, but never knew how to manage an ugly horse.

"The first day I was to drive I went out to the stable all of a tremble. I kneeled right down on the floor and said: 'O God, you know all about that horse, and you know all about me. Make his disposition good, and make my disposition good. Do help us to get along together.' Then I felt better, and for the six weeks that I drove the team with that dangerous horse in it I never had an accident or trouble. If he began to act cross I would go to him, and he'd go on as peaceable as a lamb. I believe that when our Saviour says, 'Ask and it shall be given you,' he means just what he says."

O ye of little faith, wherefore do ye doubt? Believe in God for every day, a loving, fatherly God. The mother binds up as tenderly the little bruised finger of her child, as she would its broken arm. The father would no sooner deny the child its daily meal, than he would deny it food if starving. So our Heavenly Father, who has made ample provision for the soul's needs, has not forgotten the smaller necessities. He has a balm for all little heart bruises; a crumb for all heart hunger, a staff for every day; feed on the crumb every hour; use the balm every minute.—*Exchange.*

MISSIONARY INTELLIGENCE.

Frontier Struggles.

DEAR BROTHER SIMMONS:— Your suggestions are gratefully received, and I propose to act fully up to the spirit of them. *Forty thousand dollars* is a heavy load for the Society to carry, and every friend of the cause should hold his means subject to the disposal of the Master. If Christians would do so, I am persuaded that the Lord's treasury would never be empty nor His cause be left to suffer.

In relation to my field, suffer a word of explanation. When I came to it, it was all a wilderness, without churches, schools, or even homes. These all had to be created. The people who have come here are nearly all poor, and came for the sole purpose of improving their condition. Unused to frontier life, many of them from the shop or manufactory, without the experience of an eastern farmer even, these pioneers are engaged in the herculean task of creating homes for themselves and children. That they must deny themselves of former comforts is too weak an expression to convey an idea of the situation. It is a stern fight with necessity to keep the wolf from the door.

The first crop the settlers of this country have harvested, is the one just gathered, and most of them have not enough to wipe out old debts. I know this is a dark picture; but it is not, and cannot be overdrawn, and explains partly why I have collected no more in my field.

I believe the few churches planted on this field are firmly planted, having church property to nearly $3,000 each. We cannot, however, expect to increase in this direction for several months to come, and I hope, therefore, to realize something that will accrue to the mission fund.

JOHN E. WOOD, *Miss'y.*

Detroit, Minn.

Work among the Germans.

DEAR BRETHREN IN CHRIST:—Your communications have been received, and I believe that I can say I am doing all that I can to get money for our treasury. The difficulty is that a large number of our people who worked in factories, have no work at present, and, consequently, have nothing to give. Some brethren have subscribed on the condition to pay as soon as they can find work. I have, during this month visited a number of churches, and made a great many personal appeals, the result of which my report shows.

On Sunday, the 23d of November, a German Baptist Church was dedicated here at Millerstown, Lehigh County, Pa.

About twenty-five years ago, the lamented Bro. K. A. Fleischmann, first preached in this vicinity, and, in fact, in most parts of the German settlements of Pennsylvania.

He organized a number of churches; among the rest, one was formed at Millerstown, composed mostly of the converts of his ministry, some of whom had previously belonged to other denominations, and while agreeing with us on the question of baptism, retained on other points the distinctive doctrines to which they had previously been accustomed.

In this way, Arminianism, feet-washing, as an ordinance, and other irregularities in the Baptist faith, crept in. The differences in sentiment at length resulted in a separation of the Millerstown Church, and a new organization by the party who do not believe in feet-washing as a religious ceremony; the adoption of the New Hampshire confession of faith, and the building of a new house of worship.

I have been preaching here, every evening since the dedication of their house, and expect to remain here for some weeks. Our meetings are well attended, and we hope that souls will be converted, and God, in His mercy, soon send a brother, whose heart is filled with the love for souls, to take charge of this new field.

Yours truly, in Christ,

E. J. DECKMANN,
Gen'l Miss'y.

"Root Culture."

MATTERS, I think, are improving on this field in respect to both the churches and the school. I hope that they are receiving *root culture*, not mere *top dressing*.

The little church at Magnolia is making an effort to complete its chapel. The building is enclosed.

I have never felt more deeply the duty of training little churches towards self-support than I do here. I pray that the Lord may so help us on this field, that the Society's money may not be expended in vain. From the quarter's appropriation deduct thirty-five dollars for interest on loan.

Yours fraternally,

M. HEATH, *Miss'y.*

WYOMING, DEL.

One Sermon in Four Years.

ONE of our missionaries writes:

"I visited a family lately where the mother had heard but one sermon in four years. She loves Christ, but they are too poor to get clothes to go to church at present. Many such are all about us. Hence, I find it necessary to go like the apostles from house to house preaching the word."

Free for the Asking.

WE are authorized to say that any Minister of the Gospel can have fifty each of the following tracts for distribution simply by asking for them:

I. "Neglect of the Lord's Supper." By H. C. Fish, D.D. This Tract contains six strong arguments against neglecting the Supper.

II. "Learned Witnesses to Christ's Ordinances." Compiled by Thomas Armitage, D.D. This Tract shows (1) from fifteen Greek dictionaries that the true Scriptural meaning of baptism is *immersion*. (2) It gives the confessions of over thirty learned Pædo-Baptist writers that the views of the Baptists on the subjects of Baptism and the Lord's Supper are correct.

If you wish the above Tracts (50 of each kind) for distribution, address—

Mr. T. HOLMAN,
Cor. Centre and White Streets,
New York City.

And they will come to you, free as air, with postage prepaid.

"DEAR BRO. S.:—There is vast power for good in the HOME MISSION HERALD for our work if we can only bring it to bear.

"DIST. SEC'T."

NOTE.—We must bring it to bear. Let us all work at it vigorously and continuously.

$8 Charged to Visit a Sick Person.

ONE of our Home Missionaries laboring among the French Roman Catholics of New England writes:

"A poor French Catholic went to his priest one day, we were told, to ask him to visit his sick daughter. As, in moving into our city, he had neglected to identify himself with the church and pay his dues, the priest told him that he would not make the professional visit for less than eight dollars and the hack fare of the journey. The poor father said that eight dollars was all the money he had. Finally, the priest concluded to compromise the matter and save the hack fare by going on foot to administer the consolations of religion to the poor girl, but took the money."

What Answer Will You Give?

GOD is calling us as never before to "awake to righteousness." The tide of immigration is flooding our towns and peopling our prairies with a vast throng who need the Gospel. The solemn providences of almost every week are showing us the folly of living for earth and for time. The holy delights of the Kingdom of Jesus are before us. The truth which we profess, if exhibited in our lives and labors, will be the power of God unto the salvation of thousands; —the *buried* talent only condemned its possessor.

Our most urgent need is deep and ardent piety. A few Christians filled Jerusalem with their doctrine, but "they had been with Jesus."

Family prayer and private Christian influence are the precious privileges of every day. Here we must begin. Jesus begun with individuals, and they communicated the truth to others. Zaccheus and Cornelius had blessed meetings at their homes. Churches and houses of worship are the results of such beginnings. He that is faithful over a few things will be made ruler over many things.

Paul once said in the sadness of his heart: "All men seek their own, not the things that are Jesus Christ's." But, brethren, we are persuaded better things of you, and things that accompany salvation. Let us labor for Christ as we labor for homes and for bread.

What subject of prayer will you take upon your heart? What effort will you make in your church or community? What part of your earnings or your accumulations will you devote?

God recorded the names of those who built the walls of Jerusalem; His record of our work will be read when "the books are opened."

NOTE.—The above is from the pen of one of our former missionaries in Kansas.

Prospect Cheering.

"DEAR BRO. BACKUS:—The prospect of our Church and the cause is more cheerful and hopeful than any time since my settlement. We have had an eight days' meeting.

"We expect to baptize after our next covenant meeting.

"L. Q. GALPIN, *Miss'y.*

"Naples, N. Y."

Encouraging Words.

"DEAR BRO. BACKUS:—In our prayer meetings recently there have been evident tokens of the Spirit's awakening presence. The Gospel preached with tongues of fire in new and destitute regions; and attractive houses of worship in the growing centres of influence are first among the necessities of our land and age.

"The Home Mission Society is doing a grand work in strengthening the stakes, and in lengthening the cord of our Zion throughout this country. "L. MUZZY.

"Mexico, N.Y."

Driven to His Knees.

"DEAR BRO. BACKUS: In general harmony and evidences of spiritual life and progress, I have many things to encourage me. But the financial problems have given me many sleepless nights, and drive me to my knees as never before. The Lord help my brethren at the rooms, and our dear suffering missionaries in Wisconsin and elsewhere.

"J. W. FISH, *Gen'l. Miss'y.*

"FOX Lake, Wis."

The Fruit has Fallen.

"DEAR BRO. BACKUS:—I told you in my last report the signs were good for an ingathering.

"The fruit has fallen, and I have recently baptized 42, and added 8 by letter and restoration, making 50 in all. Part, perhaps most, of this result is due to the patronage of your Board, for which I thank you. Next year we must build a house. Can we borrow money from your Board, and if so, on what terms?

"JOSEPH WALKER.

"Rolla, Mo."

The Children Helping.

"HEARTILY sympathizing with you in the embarrassed state of your treasury, I presented your claims to my people and they responded to the amount of $25.

"Our churches are your children, and are unable to go alone. We can and will pray and plead for you, but you must let us hold on to your hand until faith strengthens our feet and ankle bones.

"EBENEZER THOMPSON.

"Waseca, Minn."

The Way to Do it.

"I AM getting the good people here to give so much each month for the Home Mission Society. The Church has appointed two members to work it up and to collect each month. It is easier for them to give 10 cents every month than $1.20 at the end of the year at once.

"J. W. REES, *Miss'y.*

"Mankato, Minn."

"The HOME MISSION HERALD I look upon as an efficient helper, and is doing good.

"D. M. SMITH.

"Hokah, Minn."

REV. E. ANDREWS closes a pleasant revival at Shocon, and goes South on a missionary tour.

A Word of Sympathy.

"DEAR BRO. BACKUS: Our congregations are still on the increase. We are engaged in a series of evening prayer-meetings, to pray for a special blessing on our town and community. We have learned of your affliction, sympathize with you, and pray for you. The Lord bless you. "G. W. ROBEY, *Miss'y.*

"HAMBURG, IOWA."

Work among the French.

DEAR BROTHER BACKUS:—At the close of the morning service at S., a young man whom we had noticed as a very deeply interested hearer, during the sermon on the "hidden treasure," said to us that God had led him by sore afflictions to find that treasure, so that he had firmly resolved to make it his own. His sincerity was evident from the tears and deep emotion with which he spoke. We learned that he had not very long since been recalled from California by the sickness of his wife, whose death, before his arrival, had weighed him down in sorrow. He had known something of the truth before, but now his heart yearned for the consolation of the Gospel, and he has thus been led to embrace the truth. He offered himself as a candidate for Christian baptism. As a blacksmith, by trade, he had secured a permanent position in the vicinity of S., and promises to be a very valuable accession to the little French Protestant community of the place. On a recent visit to his Roman Catholic relations in Canada, he nobly stood up for Christ and his word.

At the evening service, two others, husband and wife, both educated as Romanists, the one in France, the other in Canada, expressed a desire to unite with the Church of Christ, as they were fully resolved to serve the Lord. Our hearts were rejoiced by these evidences of the presence of the Lord in our French meeting.

A Bible on an Engine.

AT W., spending the evening with a young French Canadian, who seemed near the Kingdom of Heaven, I asked him how he was first led to take an interest in the teachings of the Bible. He told me that he was employed in the roundhouse in the care of engines. Noticing a book that a pious engineer always carried along with him in the cab of his engine, his curiosity was excited. On opening it he found it to be the Bible. He became interested in reading it, and employed leisure moments, when that engine was in, in perusing the word of God. This first opened his eyes to see some of the errors of popery, and began the work that bids so fair to be crowned by a genuine conversion. We felt to thank God for

A Bible on an Engine.

J. N. WILLIAMS.

Fall River, Mass.

Deplorable.

A MISSIONARY working in a dark corner of the South, writes:

"On all my field there was not a colored preacher who had a Bible when I came here; not one that could read a chapter or a hymn correctly, before I instructed him; not a colored church that could transact business correctly, or was keeping church records. And my work is but just begun. It is *teaching*, TEACHING, TEACHING, everywhere, and everybody. That is what is needed; and that is what my family and I are trying to do.

"There are also new fields that I want to occupy. There are no churches or meetings within from seven to twelve miles, and a heavy colored population entirely neglected."

A Precious Little Letter.

TO THE HOME MISSION TREASURER.

"DEAR BROTHER.—To educate Freedmen for the Baptist Ministry, I send one hundred dollars ($100).

"I pray God to hasten the day when it shall be said as in Ps. lxviii. 11, "The Lord gave the word: great was the company of those that published it." "E. G., of Mass."

Christ and Baptist Doctrine.

"I SEND $10 to pay for testaments to be distributed by Home Missionaries in the far west.

"I, myself, found Christ the Saviour by reading the New Testament, and I found the Baptist doctrine there also!

"S. R., of Ohio."

DISTRICT SECRETARIES.

FOR NEW ENGLAND.—REV. A. P. MASON, D.D., 59 Washington Street, Boston, Mass.

PENNSYLVANIA, MARYLAND AND DISTRICT OF COLUMBIA.—Rev. Thos. Swain, D.D., 530 Arch Street, Philadelphia, Pa.

OHIO AND WEST VIRGINIA.—Rev. S. S. Page, D.D., Cleveland, Ohio.

NEW JERSEY AND DELAWARE.—Rev. H. V. Jones, New Brunswick, N. J.

General Missionaries of Co-operating States.

NEW YORK.—Rev. M. G. Clarke, 150 Nassau Street, N. Y. City.

MICHIGAN.—Rev. A. E. Mather, Detroit, Mich.

ILLINOIS.—Rev. I. N. Robert, 488 Wabash Ave., Chicago, Ill.

WISCONSIN.—Rev. Joel W. Fish, Fox Lake, Wis.

MINNESOTA.—Rev. Armory Gale, Minneapolis, Minn.

NEBRASKA.—Rev. J. N. Webb, Ashland, Neb.

CALIFORNIA.—Rev. C. B. Post, Oakland, Cal.

EAST GERMAN CONFERENCE.—Rev. E. J. Deckman, 480 Hickory Street, Buffalo, N. Y.

WEST GERMAN CONFERENCE.—Rev. J. C. Haselhuhn, St. Louis, Mo.

DAKOTA.—Rev. Geo. W. Freeman, Vermilion, Dakota.

HOME MISSION HERALD.

TERMS:

☞ All payments are required strictly in advance.

Single subscriptions, per year..... 20 cts.

In packages, of two copies, or more, *to one address*, each, per year..... 15 cts.

☞ Subscriptions may commence with any month.

☞ All subscriptions will stop at expiration unless renewed, and renewal should therefore be made at least one month previous to expiration.

Articles for publication, and all *orders and remittances* should be addressed to "HOME MISSION HERALD, 150 Nassau St., New York City," giving, in full, the address (*Post Office, County, and State*) to whom the paper should be sent, and whether by mail or otherwise.

POSTAGE ON THE HOME MISSION HERALD.

☞ The same to all parts of the United States.

☞ In all cases, payable in advance, quarterly or yearly, at the office where received.

HOME MISSION RECEIPTS.

FOR NOVEMBER, 1873.

MAINE.—Northfield Ch. 1. Biddeford Ch. 51.35—Total $52.35.

NEW HAMPSHIRE.—Dumbarton Ch. 1. Stratham Ch. 3.38. Greenville Ch. 4. Meriden Ch. 2. Freedom Ch. 1. Nashua Ch. 125. Exeter, J. Moulton 30.—$141.38

Freedmen's Fund.—Antrim, Friend of Missions 100; Mark True 50. Milford, Mrs. C. M. G. Wright 1.50; John Simonds S. S. Class 20. Goffstown Centre S. S. 21.35. Troy, Friend 2.—$194.85.

.....Total $335.23.

VERMONT.—Grafton Ch. $34.73.

Freedmen's Fund.—Fairfax S. S. 21. Sudbury, Mrs. M. B. Wheeler and friend 2.50. South Windham Ch. 15.—$38.50.

.....Total $73.23.